

INTEGRATION OF ISLAMIC ECONOMICS IN THE REVITALIZATION OF NATIONAL FOOD BARNs: A LITERATURE REVIEW

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Abstract

Global food security faces serious challenges due to conflicts between countries and climate change, which increase food insecurity, especially in developing countries such as Indonesia. Various programs, such as the national food barn and the revitalization of community food barns, have been initiated by the government to maintain food security. However, the integration of Islamic economics in this policy has not been utilized optimally. This study analyzes the application of Islamic economics in the revitalization of community food barns through a philosophical, contextual, and practical approach, using literature studies. The results show that the community's food barn has a strong theological foundation from the Qur'an and Hadith, and can be developed more effectively through Islamic economic instruments, such as zakat, infaq, and sharia financing. The research recommendations include the application of Islamic economic integration in the management of community food barns and the development of an operational framework to support its implementation.

Keywords: Economic Integration; Barn Revitalization; National Food

Introduction

Food security challenges in 2024 include threats to food availability due to global uncertainty. Therefore, it is necessary to strengthen the Government Food Reserve (CPP) through increasing storage, distribution, and coordination capacity between the government and the private sector (BPN, 2024). The conflict involving Russia and Ukraine resulted in a trade blockade that led to a 10%–30% increase in prices and a 15%–25% decline in welfare in affected countries, as well as worsening global hunger and food insecurity (Lin et al., 2023). Climate change also threatens food security, especially in regions that rely on rainfed agriculture, with a projected decline in agricultural yields in Africa by more than 30% by 2050 (Muluneh, 2021). This climate uncertainty exacerbates food price volatility and deepens global food insecurity and malnutrition (Muluneh, 2021).

The proportion of the world's population facing hunger increased sharply from 2019 to 2021 and remained stable at a rate of 9.1% in 2023, with about 733 million people experiencing malnutrition. Africa has the highest prevalence of malnutrition at 20.4%, followed by Asia with 8.1%, Latin America and the Caribbean at 6.2%, and Oceania at

7.3% (UN, 2024) Asia is home to the largest number of people facing hunger, namely 384.5 million people. The situation in South Asia is showing progress with the prevalence of hunger decreasing from 14.5% in 2021 to 13.9% in 2023 (UN, 2024).

Bayu Dwi Apri Nugroho expressed his concern about the potential for food insecurity in the future, emphasizing that food security is a strategic issue for Indonesia that is closely related to social, economic, political, and security security. Increasing domestic production, managing food reserves, and efficient distribution are essential to overcome the gap in food needs (agungnoe, 2024). The existence of food barns has decreased due to the implementation of the green revolution, the role of Bulog, globalization, and inconsistent coaching. Currently, food barns are more functional in food-prone areas with accessibility constraints, but have not been able to overcome transient food insecurity due to disasters. The provision of food reserves by the government is important for food mobility between regions (MacRae & Reuter, 2020).

The Community Food Barn (LPM) program aims to develop food reserves through synergy between beneficiary groups, agricultural extension workers, and food security officials. LPM, which has been developed by the Ministry of Agriculture since 2009, has now reached 3,826 units, with 3,296 in the development stage and 1,622 in the independence stage until 2018 (BPN, 2018a). In 2023, the National Food Agency (BPN) encourages an increase in LPM to support the government's food availability, collaborating with BUMD and Gapoktan in strengthening regional food reserves. Strengthening community food barns is expected to increase the stability of food supply and prices, supporting regional inflation control (BPN, 2023).

The rapid development of Community Food Institutions (LPM) has not been optimally utilized to integrate sharia economic principles. In fact, the sharia economy offers a comprehensive framework to achieve food security, such as the principles of productivity, moderate consumption, sustainable management of natural resources, fair distribution, and food storage (Miswanto, 2021). Because the root of the problem of food shortage in Sharia Economics is not solely due to limited resources, but also due to ineffective management and uneven distribution. Greedy and exploitative human attitudes towards natural resources, as well as weaknesses in the distribution system, are the main factors causing food problems (Muna, 2021; Syihab & Utomo, 2022). Therefore, the integration of sharia economic principles into LPM management has great potential to overcome food problems.

This research aims to explore the potential integration of sharia economic principles in the management of Community Food Institutions (LPM). Through a qualitative literature review, this study analyzes primary Islamic sources such as the Qur'an, Hadith, and Islamic economic history to identify relevant principles. The ultimate goal of this study is to provide an overview of LPM management that is more effective and sustainable based on sharia economic values, so that it can contribute to efforts to achieve national food security

Research Methods

This study uses a literature study method with a qualitative approach to explore the potential integration of Islamic economic principles in the management of

Community Food Institutions (LPM). The literature study was chosen because it allows the collection of data from various sources, including the Qur'an, Hadith, history, scientific journals, books, research reports, government regulations, and media articles related to LPM in Indonesia. According to (Creswell, 2014), a literature review is a written summary from various sources that presents theories and current information related to the research topic.

The qualitative approach is focused on a deep understanding of the meaning and interpretation of data, not on quantitative measurement. The analysis is carried out thematically through the identification of key themes, perspective comparison, and drawing conclusions. The stages of analysis include: (1) Data reduction, namely simplifying and abstracting data from field records; (2) Presentation of data, in the form of systematic preparation of information so that it is easy to understand; and (3) Drawing conclusions and verification, where conclusions are arranged inductively based on the patterns and themes found, then verified with previous theories or research.

The descriptive analysis method is used to describe facts in detail, accompanied by interpretation and explanation. Based on the classification of Tesch (2013), this research is included in the descriptive-interpretive approach, which aims to understand and explore the concept of integration of Islamic economic principles in the management of LPM. Considering the purpose of the research to develop ideas, concepts, and theories, this research is categorized as Basic Qualitative Research.

Results and Discussion

Inspiration for Food Barns in the Perspective of the Qur'an

The story of the Prophet Yusuf Alaihissalam in Surah Yusuf provides fundamental inspiration in the strategic management of food resources. With his extraordinary ability to interpret dreams bestowed by Allah SWT, Prophet Yusuf understood the dream of the King of Egypt of seven fat cows eaten by seven thin cows, as well as seven grains of green and dry wheat, as a sign of the seven-year cycle of abundance that would be followed by the seven years of famine. The Prophet Yusuf recommended that the harvest be stored in its grain during the fertile period to maintain its quality, except for a small portion for daily consumption. This strategy shows anticipation of the upcoming food crisis (QS. Joseph: 47-48).

The wisdom of the Prophet Joseph in interpreting the dream not only brought great changes to him but also to the Egyptian kingdom. The king, impressed by the solution offered, freed him from prison and appointed him as the treasurer of the kingdom. This appointment shows recognition of the integrity, intelligence, and competence of the Prophet Yusuf in the management of complex resources.

The lessons from this story highlight the importance of food management based on efficient storage of crops and economical management of resources. This principle remains relevant in the context of modern food security planning, where sustainable resource management is the key to facing various global challenges.

Food Management Based on Long-Term Planning

The story of the Prophet Yusuf Alaihissalam also provides strategic guidance in the management of food resources during fertile and famine periods. In the seven-year cycle of the fertile period, Prophet Yusuf encouraged the community to cultivate crops

diligently, make the most of rainfall and soil fertility. Crops are recommended to be stored in their grain to maintain their resilience from air damage or pests, while consumption is carried out sparingly to ensure the availability of reserves during the next seven years of famine (Al-Qurtubi & Al-Ansari, 2006; Ibn-Kaṭīr, 1956).

The symbol of a fat cow and a grain of green wheat in a King's dream depicts abundance, while a thin cow and dry grain symbolize crisis. The Prophet Yusuf's strategy emphasizes the importance of hard work, discipline, and long-term planning to ensure adequate food reserves. This approach provides valuable lessons on the importance of adaptive and evidence-based resource management in facing food security challenges (Setiawan, Saifudin, Waston, & Mahmud, 2022).

Food Storage Efficiency: Lessons from the Prophet Joseph

The Prophet Yusuf's emphasis on storing crops in his grain is an important innovation in food management. An experiment conducted by Prof. Dr. Abdul Majib Balabid from Wajdah University showed that wheat kernels stored with the stalks maintained their quality for up to two years. The nutrient content, growth ability, and other elements did not undergo significant changes, except for a slight loss of water content. In contrast, wheat stored without stalks experienced significant declines, including the loss of up to 32% of protein elements in two years, as well as a decrease in the ability to grow and develop (Abu Khalil & EM, 2008).

This strategy of the Prophet Joseph changed the habits of the ancient Egyptian people who initially stored wheat without their stalks. The positive results of this new method encouraged them to adopt the approach, which is not only efficient but also ensures the sustainability of resources during times of crisis.

The Prophet Yusuf's approach reflects the principles of science-based food management and strategic policies oriented towards risk mitigation. This is an important example in agricultural modernization and food security planning. The inspiration from this story teaches the importance of anticipating, adapting, and managing resources sustainably to ensure the stability of people's lives amid the threat of climate change and global crises. This lesson is not only relevant in the historical context but also serves as a practical guide in facing current and future challenges.

Philosophy of Food Security Based on the Hadith of the Prophet Saw

Food security is an important thing in a nation. So in Islam, Agriculture has a very important role in meeting human needs and ensuring the sustainability of life. Islam views agriculture as one of the main pillars in building a strong economy and providing a decent life. The Prophet Muhammad PBUH emphasized the importance of agricultural activities with his words.

رَفَاقَتِ الْإِسَاعَةُ وَفِي يَدِ أَحَدِكُمْ فِصِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسَهَا

"If the Day of Resurrection is about to happen, and one of you has a date seed in the hand, then if he is able to plant it before the Resurrection, then he should plant it." (HR. Imam Ahmad)

This word reflects the urgency and noble value of farming in Islam, even in the conditions of global crisis.

Agriculture as a Pillar of Food Security in Islam

Islam views planting activities as a form of worship that has sustainability values. The hadith narrated by Anas RA states that the Prophet PBUH said:

صلى الله عليه وسلم يَقُولُ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلَ مِنْهُ - عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ
طَبِخَ أَوْ إِنْسَانًا إِلَّا كَانَ لَهُ صَدَقَةٌ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ

It means, "From the companion of Anas RA, the Prophet (saw) said, 'No Muslim plants trees or spreads plant seeds, and (the results) are eaten by birds or humans, unless he will be worth alms to the planters,'" (HR. Bukhari, Muslim and At-Tirmizi)

This hadith underlines that agriculture is not only economically valuable, but also a form of almsgiving, where rewards continue to flow as long as the benefits of the plant are felt by living beings. Thus, this principle is relevant to the concept of food security, which demands that agricultural products provide broad and sustainable benefits for society.

In the hierarchy of human needs, Islam places the fulfillment of food needs as the top priority. Agriculture, therefore, is seen as *fardhu kifayah* or a collective obligation that must be carried out until the food needs of Muslims are met independently. Some scholars emphasized that this obligation has not been considered complete if the community is still dependent on food imports (Al-Otaibi, 2014). Thus, community leaders have a responsibility to encourage the development of the agricultural sector to achieve food independence and support national food security.

The misconception that agriculture is a lowly profession needs to be straightened out. In Islam, this profession is actually considered noble and of worship value. Some scholars say that farming is one of the best jobs that Muslims can do, because this profession provides broad and sustainable benefits. In addition to generating worldly profits, farming is also a field of charity whose rewards are uninterrupted, as seen from the benefits of agricultural products for humans, animals, and the ecosystem as a whole.

The Islamic approach to agriculture not only emphasizes the spiritual aspect but also offers concrete solutions to strengthen food security. By placing agriculture as an activity of worship value, Muslims are encouraged to manage natural resources wisely and sustainably. This approach provides a strong philosophical foundation to advance the agricultural sector as a strategic pillar in facing global food challenges. In addition, management based on Islamic values can encourage the creation of a more inclusive and adaptive food system to changes in the environment and community needs.

Natural Resources Management Based on Islamic Principles

Islam pays great attention to the optimal use and management of natural resources to support food security. The Prophet PBUH emphasized the importance of utilizing vacant land for productive activities, as he said:

مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ

"Whoever brings back to life the dead land, the land (becomes) his." (HR Bukhari)

In another hadith narrated, the Prophet PBUH suggested that unused land be given to others to be cultivated; *Whoever owns land, let him plant it or give it to his brother. Then if he refuses, then let him cultivate his land himself.*" (HR al-Bukhari). This view shows Islam's encouragement to maximize the potential of available land in order to increase food production and prevent food crises.

In addition to the land distribution policy, the Prophet PBUH also established the concept of *hima*, which is certain land or resources that are protected for the public interest. He stipulated that water, grasslands, and fire are public resources that should not be privatized so that their benefits can be felt by the entire community. This principle is emphasized in his words:

الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْأَعْلَالِ وَالْمَاءِ وَالنَّارِ

Muslims unite in three things: pasture, water and fire. (Narrated by Abu Dawud and Ahmad)

The Prophet PBUH also encouraged the use of waqf for water resources and other resources, so that the benefits can be felt widely. The prohibition of withholding excess water for owners is also affirmed, as such actions can hinder people's access to grass and other water-dependent needs.

In maintaining environmental sustainability, the Prophet PBUH prohibits all forms of activities that damage nature, including agriculture that is not environmentally friendly and the exploitation of biological resources. The Qur'an warns of the danger of environmental destruction in His words: "And when he turns away, he walks the earth to do damage to it, and to destroy crops and livestock, and Allah does not like corruption." (QS Al-Baqarah: 204-205). The prohibition against this destructive act also includes unnecessary felling of trees, as stated in the words of the Prophet PBUH:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ شِدْرَةً صَدَّوْبُ رَأْسِهِ فِي النَّارِ

"The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever cuts down the angela tree, Allah will bury his head in the fire of Hell." (HR. Abu Dawud).

The Prophet PBUH even prohibits behaviors that pollute the environment, such as polluting water sources, streets, or shelters, because it can endanger people's health and welfare. In his hadith, he said:

اتَّقُوا الْمَلَأَنَ الثَّلَاثَةَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظِّلِّ

"Be afraid of three things that are cursed: defecating in a water source, in the middle of the street, and in shelter." (HR. Abu Daud)

The environmental damage caused by this irresponsible behavior not only disrupts the balance of the ecosystem, but also has the potential to threaten food availability for humans.

Therefore, the management of natural resources in Islam always prioritizes the principles of sustainability, justice, and social responsibility. These principles serve as a strategic guide in building sustainable food security, while preventing exploitation that can damage ecosystems. The integration of Islamic values in environmental and agricultural management is a relevant solution to face the challenge of the global food crisis, by placing the benefit of the people as a top priority.

In the context of the global food crisis, Muslims have a moral and sharia obligation to ensure food availability through efforts to plant more and store crops wisely. Islam encourages efficient and sustainable food management to face various challenges, both in the short and long term. By integrating Islamic values in food policy, people can build solid and sustainable food security.

Integration of the Sharia Economic System in the management of LPM

The management of the Community Food Barn (LPM) has significant potential in strengthening food security while empowering the community, especially through the integration of sharia economic principles, such as waqf, zakat, and various sharia

financing schemes. This sharia-based approach presents innovative solutions that are not only able to meet the economic needs of the community, but also encourage social and spiritual sustainability holistically.

Productive Waqf as LPM Capital

Productive waqf has great potential as the main capital in the management of Community Food Barns (LPM). Through the provision of fixed assets such as agricultural land, storage warehouses, and production tools, productive waqf can provide sustainable benefits for the community. For example, the productive management of waqf land for agriculture allows for the distribution of superior seeds, the use of modern tools, and training for farmers. The income generated from this waqf can be used to support LPM operations and ensure an equitable distribution of food to the community (Rahman & Widiastuti, 2020).

The waqf management model by the Muhammadiyah Branch Executive (PRM) of Penatarsewu through a profit-sharing system based on mukhabarah contracts shows that waqf can provide direct benefits to farmers while maintaining the sustainability of waqf assets (Rahman & Widiastuti, 2020). In this system, farmers receive support in the form of seeds with fairness-based management that ensures long-term benefits. A similar approach is applied by Pondok Modern Darussalam Gontor (PMDG) through the Pondok Modern Maintenance and Expansion Foundation (YPPWPM), which empowers the surrounding community by providing modern tools, training, and business capital. This model increases agricultural productivity and local communities' welfare (Sunjoto, Tika, Huda, & Rizqon, 2022).

Other innovations, such as waqf crowdfunding for the procurement of agricultural equipment, open up opportunities for optimizing productive waqf. The funds collected are managed by the nazir to rent tools to farmers, while the rental proceeds are used for equipment maintenance and farmer training. This strategy supports land management efficiency and sustainability benefits for the community (Ramadhani & Latifah, 2021).

However, the management of productive waqf in the agricultural sector faces challenges, such as limited nazir competence and poorly organized management (Munadliroh, Aksamawanti, & Kaukab, 2021). Nevertheless, the success of waqf management by Global Waqf shows great potential in supporting sharia-based agriculture. For example, through cash waqf, Global Waqf provides superior seeds, pest medicine, and buys crops at decent prices, thereby protecting farmers from middleman price manipulation and maintaining crop price stability (Milawati, 2022).

A similar model was applied in Jipang Village, Blora, involving more than 150 farmers. They receive training in land management, drought risk mitigation, and pest attacks. The interest-free financing system through cooperatives allows farmers to borrow production capital with post-harvest repayment. This approach not only helps farmers avoid the practice of usury, but also empowers them to be independent and productive (Fanani, Rosyada, Syauqoti, Muhammad, & Rosyida, 2022).

The integration of productive waqf in LPM management has great potential to strengthen food security and improve community welfare through an inclusive and sustainable sharia-based approach.

Integration of Zakat with Community Food Barns (LPM)

The integration of zakat with the Community Food Barn (LPM) has great potential in strengthening food security and improving the welfare of farmers. Zakat, especially

zakat fitrah and zakat on agricultural products, can be optimized through strategic cooperation between zakat institutions and LPM. In the current condition, the optimization of agricultural zakat is often constrained by the lack of understanding of farmers regarding this obligation, including the aspects of nishab, rate, and time of fulfillment of agricultural zakat products. Many farmers still consider agricultural zakat as a form of voluntary almsgiving, not a religious obligation that must be fulfilled (Diasti, 2022; Killian & Rahman, 2020).

Zakat institutions play an important role in socializing zakat obligations to farmers, including providing technical guidance to calculate zakat in accordance with sharia. LPM can support this process by helping farmers calculate the estimated zakat before the planting period, so that zakat obligations can be planned from the beginning. This collaboration model has proven to be effective, such as in UPZ Jatisono Demak, where zakat socialization and management transparency have succeeded in increasing the collection of agricultural zakat and public trust in zakat institutions (Anwar & Ismail, 2022).

The collaboration between LPM and amil zakat allows zakat proceeds in the form of grain, rice, or corn to be accommodated, stored, and distributed to mustahik. In addition, LPM can also buy the zakat proceeds at the appropriate value, thereby creating food reserves for the community and facilitating zakat management. This approach makes it easier for farmers to pay zakat, both in the form of cash and crops, as shown in a study in Temboro Village which shows an increase in farmer participation through adaptive traditional methods (Sakti, 2020).

Zakat funds can also be used for farmer empowerment, including the provision of food assistance, business capital, and training programs. This strategy not only helps farmers get out of the trap of poverty but also increases their resilience to various risks such as income fluctuations, middlemen, and the threat of extreme weather. The distribution of zakat to mustahik farmers has been proven to be able to increase household consumption, considering their high marginal propensity to consume (MPC) compared to muzakki (Rohman, 2020).

The integration of zakat with LPM is also a solution in overcoming the vulnerability of farmers' food security due to low productivity and the exchange rate of agricultural products. Through this integration, food reserves in LPM can function as a buffer to overcome the food crisis, while zakat is used to improve farmers' capabilities. Thus, this collaboration not only supports farmer empowerment but is also in line with the government's program to improve farmers' welfare in a sustainable manner (Alta, Zahra, & Fauzi, 2023).

Sharia Financing to Support LPM Operations

The management of Community Food Barns (LPM) can be strengthened through the implementation of various sharia financing schemes, such as murabahah, mudharabah, musyarakah, and ijarah (Hussen & Atieq, 2021). This scheme provides sharia-based financial solutions that not only support productive activities but also maintain the principles of justice and economic sustainability of the community.

Murabahah is a financing scheme that can be applied to the purchase of agricultural tools or food needed by farmers. Through this scheme, LPM can buy the tool or material and resell it to members with payment in installments that have been agreed upon beforehand.

Mudharabah allows LPM managers or nazir to provide working capital to farmers to support agricultural activities. In this scheme, the profits from the crop are divided

between farmers and managers according to the agreed proportions, without the risk of usury.

Musyarakah opens opportunities for collaboration between LPM managers and the community in developing farming businesses. Through this scheme, each party contributes in the form of capital, both in the form of money and assets, and shares the profits generated based on the portion of capital contribution.

Ijarah provides a mechanism for renting tools or land to farmers at an affordable cost. This model allows farmers to use modern equipment or optimal land without having to buy it, so that it can increase the productivity and efficiency of farming.

By integrating sharia financing in LPM operations, farmers' access to capital, tools, and other resources can be significantly improved. In addition, the implementation of this financing scheme also supports LPM's main goal of increasing food security, empowering farmers, and realizing community welfare in a sustainable manner.

Conclusion

The revitalization of the Community Food Barn (LPM) is an urgent need in facing the threat of global food security. This revitalization is not only relevant from a pragmatic perspective, but also in line with Islamic teachings both philosophically and contextually. The integration of Islamic economic values in the management of LPM provides a strategic opportunity to strengthen food security while expanding its benefits for the community. The principles of food management applied by the Prophet Yusuf, which focuses on risk mitigation through strategic planning and sustainable resource management, are an example for today's agricultural modernization and food planning. This approach emphasizes the importance of anticipation, adaptation, and sustainability as key pillars in facing the challenges of climate change and global crises.

The Prophet PBUH also provided important guidance on efficiency and sustainability in food management, which can be applied to overcome short-term and long-term challenges. By combining Islamic economic instruments, such as zakat, waqf, and sharia financing, LPM can become an inclusive community empowerment platform. This approach not only provides financial solutions, but also raises people's spiritual awareness of the importance of solidarity and cooperation.

The integration of Islamic economics in LPM creates a synergy between spiritual values and sustainable development goals. This system strengthens LPM institutions, reduces reliance on conventional mechanisms, and provides an adaptive, sustainable, and welfare-oriented food management model for the wider community. Thus, the revitalization of LPM based on the sharia economy is one of the strategic solutions to build resilient and inclusive food security in the modern era.

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